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In the bibliography composite names beginning with words such as Van, De, and so forth have been placed in alphabetical order under the surname proper rather than under such words: for example, P. L. van Bloemen Waanders is listed under B, and P. de Kat Angelino under K. For an explanation of abbreviations used in the bibliography, see below, pp. 405.

[p. 391 contains no textural material]

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List of Abbreviations

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B *Bhâwandgara: Soerat boelanan oentoek memperhatikan peradaban Bali* (*Bhâwandgara:* Monthly for the Study of Balinese Culture).

BKI *Bijdragen tot de Taal-, Land- en Volkenkunde* (*van Nederlandsch-Indië*) *uitgegeven door het Koninklijk Instituut voor Taal, Land- en Volkenkunde* (*van Nederlandsch-Indië*) (Contributions to [the] Philology, Geography, and Ethnology [of the Netherlands East Indies] Published by the Royal Institute for Philology, Geography, and Ethnology [of the Netherlands East Indies]).

D *Djdwd: Tijdschrift van het Java-Instituut* (Java: Journal of the Java Institute).

I *Indonesië: [Tweemaandelijks] tijdschrift gewijd aan het Indonesisch cultuurgebied* (Indonesia: [Bi-monthly] Journal Devoted to the Indonesian Cultural Area).

KT *Koloniaal Tijdschrift* (Colonial Journal).

MK *Mededeelingen van de Kirtya Liefrinck-Van der Tuuk* (Communications of the Liefrinck-Van der Tuuk Foundation).

S *Siasat: Warta sepekan* (Enquiry: News Weekly).

TBG *Tijdschrift voor Indische Taal-, Land- en Volkenkunde uitgegeven door het* (*Koninklijk*) *Bataviaasch Genootschap van Kunsten en Wetenschappen* (Journal of Indonesian Philology, Geography, and Ethnology Published by the [Royal] Batavian Society of Arts and Sciences).

TNI *Tijdschrift voor Ne(d)erlandsch Indië* (Netherlands East Indies Journal).

VBG *Verhandelingen van het* (*Koninklijk*) *Bataviaasch Genootschap van Kunsten en Wetenschappen* (Proceedings of the [Royal] Batavian Society of Arts and Sciences).

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5: Belo E-5 (1931-1934)1935 OF7 Bali OF7

one is reminded of the custom of putting to death one or both twin children, found in the great area extending from British India to New Guinea and Australia. Frazer, in *Totemism and Exogamy*, quotes from the Rev. B. Danks' article on the New Britain Group (Northern Melanesia) that in the Duke of York Island "if twins are born, and they are boy and girl, they are put to death because being of the same class (of two exogamous classes) and being of opposite sex, they were supposed to have had in the womb a closeness of connection which amounted to a violation of their marital class law". [1]) Again, Frazer tells of the tribes near King George's Sound, in South-West Australia, that "when twins were born, one of them was killed; if the children were of different sexes, they killed the boy and preserved the girl. The reasons which they gave for destroying a twin were 'that a woman has not sufficient milk for two children, and cannot carry them and seek her food' " [2]). Edgar Thurston states that "in Madras ... twins are sometimes objects of superstition, especially if they are of different sexes, and the male is born first. The occurrence of such an event is regarded as foreboding misfortune, which can only be warded off by marrying the twins to one another and leaving them to their fate in the jungle. Cases of this kind", he continues, "have however, it is said, not been heard of within recent times" [3]). W. H. R. Rivers has written of the Todas (Southern India) that "twins are called 'omumokh', and it is the custom to kill one of them, even when both are boys. If they should be girls, it is probable that both would be killed, or at any rate would have been killed in the past" [4]).

[1]) Rev. B. Danks, *Marriage customs of the New Britain Group. Journal of the Anthropological Institute* XVIII (1889), quoted by Frazer, *Totemism and Exogamy*, Vol. II, p. 122, London 1910.

[2]) Frazer, *Totemism and Exogamy*, London 1910, Vol. I, p. 549, on authority of Scotthind, *Journal of the Royal Geographical Society* I, (1832) p. 39.

[3]) Edgar Thurston, *Omens and Superstitions of Southern India*, New York, 1912, p. 54.

[4]) W. H. R. Rivers, *The Todas*, Cambridge. p. 480.

5: Belo E-5 (1931-1934)1935 OF7 Bali OF7

Neither of these sorts of twins threatens the country. But the lontar says it is just as well to have the ceremony or the *charu*.

And if anyone has three children born at once, of which two are boys and one a girl, that is called *katiruju (kati-juru* in the Tabanan lontar), and is extremely dangerous to the country, and these children must be set down on the sea-shore. According to custom two of the children are cast away, and then picked up by another person, not their mother. In this case there must be the ceremony *mĕdudus* at the Balé Agung.

And if anyone brings forth one boy and two girls, they do not become *sĕbĕl* and their house is not moved, because in this case, it is said, the country begins to be prosperous and healthy, and diseases will not spread.

This set of rules makes apparent gradations in the wrongness of *manak salah*, so that the only really evil birth seems to be when to low-caste people a girl is born before a boy and there are two placentas — except of course in the case of the very rare unlucky triplets. And the matter of the placentas is not based on physiological fact, for if the two adhere they are considered as one. The obscurities in the texts allow room for interpretation in favor of those concerned. In a case of boy and girl twins born to Jabă people in Sanur last year, the family was not banished, no *mĕcharu* was held, and the villagers did not consider themselves *sĕbĕl*, but continued to go to the temples only because the boy had been born first. The Padandă of Intaran, and the Brahman Balian, who normally should have officiated, did not approve of their omitting the ceremonies, and said that at the latest the people must have a *mĕcharu* during the ninth month (four months after the birth).

A report has been made in the magazine *Bhawanagara* covering the ancient adat of two Bali Agă villages in the district of Bangli, Bu'ungan [1]) and Lumbuan [2]). The an-

[1]) Idă Bagus Adiptă, *Menjelidiki adat-adat koena didésa-desa dalem bilangan negara Bangli. Bhawanagara*, Tahoen III, No. 4-5, 1933.

[2]) Idă Bagus Adiptă, *Menjelidiki adat-adat koena didésa-désa dalem bilangan negara Bangli. Bhawanagara*, Tahoen II, No. 8-9, 1933.

8:Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

MANTRA LIS

*783 788 [776] It is surprising how much imaginative power is expressed in the formulae the priest pronounces on the Holy Water Sprinkler. It is addressed by the title Lord Yellow-Green, set down and equalled with the gods of the four cardinal directions, and in the end even with the highest god of the centre. A number of its parts are mentioned, preferably 'the ladder up', 'the ladder down', for the *lis* brings about contact with the invisible world. Above all, emphasis is laid on its purifying power, by which it delivers humanity from all stains. There it stands before us: like a *waringin*, with its massive foliage and aerial roots hanging down, like a true wishing tree, hung full with all that is fine and beautiful, desirable and brings good fortune. But it is also represented scourged by stormy winds, which sweep away all pollution.*

127 * In the years during which I have made a special study of the *lis* I copied 20 passages from 13 different MSS. A comparison of these extracts showed that the collection yielded eight different *mantras*. There were only single examples of three of these, listed below as V (G), VI (C) and VII (D). There were two versions each of I (RA), II (TH) and III (PE), five versions of IV (UMIWS), and six versions of VIII (KBLQJF), one of which was from a MS, now in the Leiden University Library, amongst those collected by Van der Tuuk nearly a century ago. The example listed as IX is a text I received from Krambitan (Tabanan) after I had left Bali.

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127 A Gagēlaran Pēmangku, issued by Dinas Agama Otonoom Daérah Bali, Dēnpasar, 9 Djuli 1959, p. 8 I

•113 B Kitab Sutji Kusuma Déwa (Gagēlaran Pēmangku) disalin oleh I Gusti Ananda Kusuma, Pēnērbit Pustaka Balimas, Dēnpasar-Bali, 1957 (and since reprinted) VIII

C–K and M–W are typewritten copies from *lontar*-texts in the library of palmleaf-manuscripts, founded in 1928 under the name of Kirtya Liefrinck–Van der Tuuk, now Gēdong Kirtya, Singaradja. The number is that given to the MS: 1. stand for *lēmpir* = leaf.

C	Chandi-Dharma, ... 41,1.6b	VI
D	Dharma Pawayangan, ... 1610,1.16a	VII
E	Sangkul Putih, ... 420,1.7a	III
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G	Siwa-Buda, ... 535,1.6	V
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U	Tingkah ing Mungkah Parhyangan, ... 1106,1.27a	IV
W	Usana Jawa, ... 360,1.38	IV

9:Geertz E-5 (1957-1958)1959 OF7 Bali OF7

121 of Bali (Korn 1936), in which a community is chosen for study not so much on the basis of its representativeness in a statistical sense, but rather because it is held to show prototypical forms and patterns in a relatively uncomplicated, direct, and undistorted fashion. Highly traditionalized communities which have been relatively isolated from acculturative contacts are considered to have changed more slowly than other communities and so are favored as providing pictures of underlying social structures which are clouded over by adventitious elements in the more dynamic communities. This approach has tended to lose favor as it has become apparent that it is based on a dubious theory of social change and that the traditionalism of isolated communities is as often interpretable as an adaptation to peculiar environmental circumstances as it is a persistence of earlier and more fundamental patterns.

[3] There is a handful of the so-called *Bali Aga* ("original Balinese") villages whose organiza-
184 tion differs markedly from those of the overwhelming majority, having age groups, a gerontocratic
621 political structure, communal land tenure, etc. Though the significance of these villages from an ethnohistorical point of view is an interesting problem, their position within Balinese society generally is marginal in the extreme. For descriptions of such villages, see Bukian (1936), Korn (1933), and Bateson and Mead (1942).

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